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PRINCIPLES OF SECONDARY EDUCATION. Vol. III: Ethical Training. By Charles De Garmo. New York: The Macmillan Company, 1910. Pp. x, 211.

Moral education is an educational issue to-day: among the nations, if we take seriously the voluminous Report of the International Congress on Moral Education; throughout our own country, if we but note the directness of the projects proposed for its accomplishment. Superintendents' reports, notably Maxwell's of New York and Greenwood's of Kansas City; programs for State Teachers' Associations; special commissions on moral education in different states appointed to study and report findings; the recent action of the N. E. A., the specific recommendations authorized, as well as the continuance of work of its committee; the social ethics wave in the school community; the rapid appearance of elementary text-books on principles and applications of morals in modern life; the widespread interest in and discussion of the peace movement in the school; and the general recognition of the moral failure of the present-day curriculum, together with the popularized citizenship morals of Hughes, Roosevelt, Gaynor, etc., attest the school's conviction and the general conviction of society that education must somehow more effectively bring in its train moral enlightenment.

Together with these popular and actual movements in the direction of moralizing education, one notes also the reappearance of a sort of Neo-Protogorean ethics among those who would put on a rational basis the direct teaching of morals. Morals can be taught, we are told, partly by the Socratic, partly by the laboratory method. (Illustrated acts of honor, square deal, etc., by stereopticon from athletics, school life, and specific professions.) The newness, unexpectedness, and complexity of modern industrial life has forced this urgent issue of moral education to the front with the unusual and even seeming preposterous methods now finding promulgators.

Schoolmen, as a rule, now do not ask for assurance that devices for moral education be anchored in some respectable ethical system. They ask for results. Looking at things from this angle, Ambassador Bryce in a recent book says that moral education, including instruction in civic duty, is an obvious beginning, but he does not fail to suggest that it is by some subtler method we

must approach the inner springs of action which make for the highest type of citizenship.

Professor De Garmo writes for the prospective teacher, and his discussion seeks to put in proper perspective the above aspect of the present-day educational situation. One of the purposes of the book is "to bring into clearer light the moral functions of knowledge"; another "to make clear the great existing differences in ideals and conditions between the ancient static and socialistic organizations . . . and the modern dynamic and democratic order. . . ." Professor De Garmo speaks very confidently of "certain regulative principles of moral conduct" which "may be made clear and unmistakable to the young." With this intellectualistic conviction in mind, he formally devotes the first two chapters to blazing a "trail through ethical theory."

The following seven chapters are concerned with a discussion of the bases for and the best means of utilizing those agencies, except religious, which are available to the American high school. The problems of the adolescent, moral habits, cardinal moral ideals, old and new, knowledge and conduct, are the somewhat general topics which the author elaborates before he goes into the question of the distinctive and realizable moral values of the high school studies and of physical training. The volume closes with Chapter X, which is a brief *résumé* of Sadler's "Moral Instruction and Training in Schools." The discussion throughout is safe, sane, clear, mechanically simplified, academic although not particularly doctrinaire, and pedagogical in the sense of having a scheme which is adhered to, a set of little tasks to be performed on each clearly defined topic at the completion of such section of the reading.

The reviewer can think of members of the teaching profession who would be pleased with this text-book simplification and de-vitalizing of living motives and principles which must figure in our moral activities. But for college teachers to teach college students, intending teachers, from this book would seem to endanger that much-to-be-desired success in making the subtler approach to the inner springs of action urged above by Bryce. The book to another type of reader will seem uninteresting, un-worldly, smacking of academic ethics even while quoting Dewey and advocating another kind of ethical tenet. Greek and Kantian conceptions are so clearly and easily translated into modern moral terms, and find moral applications so unquestionable to-

day, that one wonders whether a more extended ethical training would not tend to discredit this over-simplification and shake one's security in this intellectualized platform. The rather long discussion of the distinctive disciplines of the different subjects, such as history, science, art, literature, etc., is an example of how one may use almost anything for illustrative purposes, but it also suggests the improbability that one person can see in correct and persuasive perspective the relatively important functions of so many particular subjects in the hierarchy of ends of instruction.

As neither specific moral instruction nor indirect moral training through other subjects has yet proved a satisfactory school policy, it was to have been expected that Professor De Garmo would have discussed more broadly the merits and demerits of each moral plan. The author, however, is committed to the latter policy. The book may serve as a text for normal school students who require some introduction to the moral problems of the high school; but university students should be prepared for a different general type of treatment.

The appearance of a text in the ethical principles of education aimed to furnish ethical, as for years educational departments have sought to furnish psychological, background and perspective for intending teachers, is significant. Embryo teachers, and full-grown, need wieldy ethical conceptions quite as urgently perhaps as they do historical or psychological or sociological ones. This Professor De Garmo feels strongly and defends consistently.

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TIME AND FREE WILL: An Essay on the Immediate Data of Consciousness. By Henri Bergson. Authorized translation by F. L. Pogson. (The Library of Philosophy.) London: Swan Sonnenschein & Co., 1910. Pp. xxiii, 252.

Professor Bergson's work, "L'Évolution Créatrice," has been so widely read in this country that there is sure to be a large demand for the present volume, a translation of the first work by which his reputation was made with the educated reading public at large. Much credit is due to Mr. Pogson for the spirited way in which he has discharged what looks like one of the easiest, but is in reality one of the most difficult, of literary